Andover Newton Bulletin

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Commencement Issue

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FOREWORD

In another Commencement Issue, that of 1957, the Editorial Committee of the BULLETIN take pride and pleasure in publishing some of the highlights of a memorable occasion in the life of Andover Newton. This record will be of special interest to members of the graduating class, but all "Old Boys" and friends of the School will welcome the opportunity it affords of sharing in an inspiring and challenging experence.

(Credit most of the pictures to Lenscraft Photos, Inc.)

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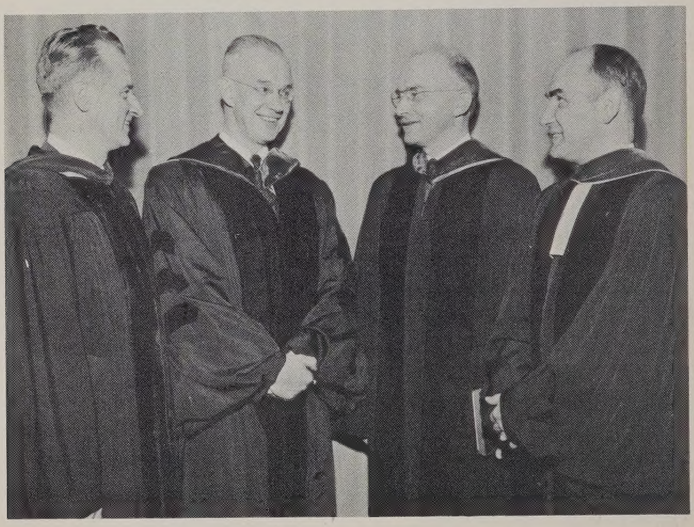


BACCALAUREATE SERVICE

Those taking part include (left to right) Dr. Russell H. Bishop, minister of the First Baptist Church in Newton Centre; President Herbert Gezork; Dean Roy Pearson; and Rev. Nathanael M. Guptill, minister of The First Church in Newton (Congregational).

O Timothy, Guard!

The Baccalaureate Sermon
By Dean Roy Pearson
I Timothy 6:6-21

Nobody really knows who wrote the two letters to Timothy. Many people think that the author was Paul, but many other people think that he was not. And in the end it does not greatly matter. What counts for us is that the letters were written by one Christian minister to another Christian minister — by one preacher to another preacher, by one pastor to another pastor. In other words, Timothy stands for the professional clergy and especially for the younger members of it. He is the man recently graduated from a theological school. He is the man who has just been ordained.

Almost every verse in these letters cries for commentary, but for the moment think only about that sentence near the close of the first epistle. "O Timothy, guard what has been entrusted to you." In the second letter the plea is even more specific. "Guard the truth that has been entrusted to you by the Holy Spirit who dwells within us."

By the word "guard" I assume that the author means to preserve, to protect, and to defend for transmission to later generations, and by the word "truth," how can he mean other than the Christian gospel? There is no end to what the gospel contains, but I turn your attention now to only four of its many implications for our own day; and speaking in largest part as one Christian minister to other Christian minister, I charge you to "guard what has been entrusted to you."

I

First of all: "O Timothy, guard the truth that earth is held in stewardship." That is a fearfully neglected aspect of the Christian gospel in our time, and let me mention some of the ways in which it has stabbed my own conscience in these latter months.

One day, for example, I read that the national budget proposed for 1958 called for expenditures of $71.8 billion and that "items related to present and past defense" composed 80% of it, "leaving about $14 billion for other federal activities, from combating

floods and narcotic smugglers to minting pennies and keeping up the price of peanuts." I thought about a man I know who has an income of $10,000 a year, who pays an income tax of $2000, and who gives $300 to the church and various charities. Eighty per cent of his income tax presumably is spent for national defense. That means that $1600 of his money goes for bombs and bayonets, and $300 for preaching and teaching; $1600 for poison gas and hand grenades, and $300 for cancer clinics and mental hospitals; $1600 for submarines and aircraft carriers, and $300 for social workers in the slums and chaplains in the prisons. And then I asked myself. "Is this simply 'too bad'? Is this just 'a necessary evil'? Is this nothing more than another burden which we have to bear because of Russia's threat to our security? Or could it be that this is sin against the God who put within the reach of man the iron and the steel which, shaped now to swords and spears, was meant instead for pruning hooks and plowshares?"

Another day I read an article about the killing of a giant manta ray which had been found swimming seventy feet below the surface of the Red Sea. The great fish had run for ten miles after being harpooned, part of the time pulling three men behind it, and the article was accompanied by a huge photograph in color, showing the ungainly creature bleeding to death from the spears which riddled its body. The writer said that the manta seemed "befuddled by the attack," and why shouldn't it? There was not a word in the article about the men needing the fish for food, and the author specifically stated that these fish are harmless to man, since they feed only on the microscopic life of the sea. And I found myself angry as I put the magazine back on the table. I don't know what God's purpose was in creating the manta ray, I said, but is there nothing wrong in killing just for the sake of killing? Is there nothing heinous in causing any creature pain for no other reason than giving oneself a somewhat dubious pleasure? Is there nothing condemnable in a destruction which never stops to ask what it destroys?

On still another day I saw a list of moving pictures planned for release in Hollywood. One of them was about a "gill man," half-fish and half-man, who looked like a frog. A second dealt with murderous ants which grew to be eight feet tall and dined on human beings. A third featured Vincent Price, and the advertisers claimed that everything "pops out of the screen . . . Price

is shown cutting off a girl's head with a buzz saw. He is burned to death in a big steel box with a glass window." I do not know precisely what these pictures cost to make and distribute, but the published cost of another film not apparently either better or worse was $2,500,000. As I thought about that list and what it meant, there were other images which came into my mind. I thought of the student group which held a public meeting to raise money for Hungarian relief and finally accumulated $25. I thought of the women's organization which ran a church supper and gave all of the proceeds to missions — $17.26. I thought of the Boy Scout Troop which went around the neighborhood collecting for the March of Dimes. The boys spent a whole week on the project, and they raised almost $37.00. And I said to myself, "Does mankind have any right to spend $2,500,000 on a moving picture like these? Does it have any right to spend ten cents?"

Whenever I have thought of dust storms and drought and wondered how much of today's hardship is the bitter fruit of yesterday's greed and neglect; whenever I have read of great bombing planes kept aloft in training missions hour after hour and consuming in a day enough fuel to warm a small town for a week; whenever I have heard of forest fires set by carelessly discarded cigarettes; whenever I have stepped on a fly or picked up a tabloid newspaper — I have asked myself, "Have we lost all sense of awe and reverence about the world? Have we forgotten where earth came from in the beginning; how much it cost God to create and sustain it; what purposes God still wants to have it serve?"

O Timothy, guard what has been entrusted to you! Guard the truth that the earth is the Lord's. In the beginning God created it; through untold ages he has brooded over it; and for generations yet to come he still has use for it. Man is not the owner of the earth or anything the earth contains, and what he does not own he does not have the right to mutilate or destroy. Earth is held in stewardship, and it is man who is the steward. The owner is God.

II

In the second place: "O Timothy, guard the truth that human life is holy."

That is not an easy truth to hold or defend in these days, and there is a mighty host of voices rising up to call it false. "Man,"

says Bertrand Russell, "is the product of causes that had no prevision, the outcome of accidental collocations of atoms." And is there anyone among us at the door of whose heart that awful suspicion has never been found? Gerard Manley Hopkins once described a schoolmate as "a kaleidoscopic, parti-colored, harlequinesque, thaumatropic being," and as we look at our fellow human creatures, is it ever hard to find a seemingly more appropriate adjective than "holy" with which to describe them? Dylan Thomas once said that he held a beast in him, and in one of Eugene O'Neill's plays the younger son makes the comment: "It was a great mistake, my being born a man. I would have been much more successful as a sea gull or a fish." And when we think about the secret depths of our own beings, do we always find those words wholly lacking in relevance?

But it is not only words which challenge our faith in man's holiness. Deeds, too! It has been said that people were meant to be loved and things meant to be used, but that today we have got our relationships so mixed up that we love things and use people, and at the very moment when we are beginning to discover the desperate importance of personal concern in healing the body and mending the mind and saving the soul, we are utterly debasing human beings in many other vast areas of society. Enemy soldiers are not people; they are things which stand between us and a hill which we want to possess. Russian cities are not people; they are economic units which must be obliterated by atomic bombs if war ever comes. Negroes and Jews are not people; they are blocks of votes which might win an election. Retail consumers are not people; they are the markets which need to be manipulated by the psychological tricks of the hucksters. A man is not a person; he is a meal ticket. A woman is not a person; she is an instrument of bodily pleasure. A child is not a person; he is an intrusion, a burden, a nuisance.

But O, Timothy, guard what has been entrusted to you! Guard the truth that human life is holy. When God created man, he made him in his own image, and between the highest of beasts and the lowest of men there is a gulf too broad for any spanning. God caused man to be but little lower than the angels, and he crowned him with glory and honor. We are mind of God's mind, heart of God's heart, soul of God's soul; and no ugliness of feature, no wickedness of will, no difference in race or class or creed or

nationality can ever lessen in the slightest the stature God has given every man by making him a man.

Have you ever noticed what usually happens to the many old pictures which are offered for sale at country auctions? It is the frames which are sold, not the pictures. Nobody wants the pictures themselves — forbidding portrait of great-great-grandfather, the ridiculous likeness of Aunt Ella, the awkward grouping of the father and mother and three or four children. But many people want the frames — the fine walnut ovals, the elaborately gilded rectangles, the stately mahogany moldings. So the auctioneer sells what the people will buy. "How much am I offered for this lovely frame?" he asks. But God sees man through other eyes. The frame of life is important, all right — the earth on which man lives, the mountains and the valleys, the sun and the stars, the fields and the rivers. But far more important is what the frame contains — the human beings, the people, the men and women and children. These are God's kinspeople. They are his sons and daughters. And they are not common. They are holy.

III

And then, third: "O Timothy, guard the truth that God the almighty and God the eternal is also God the righteous and God the inescapable."

That, too, is not a popular concept in our time. God as our refuge and strength; God as a very present help in trouble; God as *my* shepherd and *my* light and *my* salvation; God as the king who needs to read no further than my own name to stamp my wishes with the seal of his approval; God as the unfailing supporter of the American people and the Republican Party — this is the God for us. We believe in him: he gives us what we want. But God as unswerving justice and implacable truth; God as a father who loves all of his children with equal love and seeks the welfare of none above that of another; God as a being so perfectly pure and so utterly holy that he could never be deceived or corrupted, never be bribed or tempted into compromise, never be tinted or tainted or made the means to an improper end — this God is quite a different personality. We are not so sure that we believe in him; some people might even call him a communist!

Take the relationship of the nations, for example. If one day we tell the Soviet Union to keep its hands off Guatemala and to stay out of the Western hemisphere, and if two or three days later we find it absolutely mandatory for us to remain in Japan, is any other explanation necessary than the fact that we are better than the Russians? And if we need to justify alliances with Franco, Saud and Tito, must more be said than that we want their help in war? Or take the Negroes and the Jews. Why make so much about the stand we take toward them? Is it not enough to say that, if a Negro bought the house next door, my property would lose some of its value, and that, if a Jew joined my fraternity, some of my friends would get out? Or take the refugees of eastern Europe and the hungry hordes of Asia. Why intrude the claims of justice when we think of them? Let's just get facts straight. Does the situation have publicity power, or doesn't it? Can we use a gift to shame the Russians, or can't we? Will generosity win friends, or won't it? And then take our own day by day decisions. Of course corruption in government is wrong! Of course the perfidy of nations is deplorable! But what has that to do with fixing traffic tickets, or cheating on income taxes, or taking unfair advantage of a business competitor, or letting slander of a neighbor go unchallenged?

O Timothy, guard what has been entrusted to you! Guard the truth that God the almighty and God the eternal is also God the righteous and the God the inescapable. Man does not stand alone upon the earth, nor does he make the laws by which the generations rise and fall. History has longer days than our own, and there is a tide more mighty than the morning papers. There are television shows which both originate and appear in the same room; but not so the ageless drama of God's way with his people. Earth is being constantly invaded by a world beyond the worlds, and moving through the awesome tumult of the days that come and go, there is a mind that never slumbers, never sleeps. God is not dead. God is not mocked. God the creator is God the ruler. God the almighty is God the righteous. And God the eternal is God the inescapable.

IV

Finally: "O Timothy, guard the truth that life's most needed victories come only through the cross."

Not only unpopular with most of us, that idea is even repugnant. We do not like the thought of sacrifice, and probably we should be less than adequate as human beings if we found the pain of self-denial pleasant. "If it be possible, let this cup pass from me," Jesus prayed; and is the disciple better than his master or the servant nobler than his Lord? In one sense, the whole history of civilization is the record of man's attempt to lessen effort, to lighten burdens, to escape pain, and to equalize responsibility. To claim that such a trend should be reversed is not to find a ready ear, and almost anyone will understand what Thornton Burgess meant in saying that there would never be a tragedy in his bedtime stories, because "tragedy comes into a child's life soon enough."

But one thinks of other things in this connection, also. One remembers, for example, the words of Eric Hoffer when he says: "The wisdom of others remains dull till it is writ over with our own blood. We are essentially apart from the world; it bursts into our consciousness only when it sinks its teeth and nails into us." Or one recalls George Stoodard's plea for personal courage and his supporting statement: "Every important original book was steeped in controversy. Every significant experiment made a difference in men's minds. Every idea, book or theory met strong resistance from privileged persons to whom change was repugnant. It was once illegal and hazardous to teach that the earth was round; that there was more than one religion; that people had powers not given to kings; that, if you went back far enough, men and animals converged in a curious common ancestry."

Whether we like it or not, it seems to be true that creation is never easy, either for God or for man. It seems to be true that the deepest wisdom comes through suffering and that the most important battles are won only by pain. It seems to be true that there will never be anything like equality in the burdens which human beings carry and that, if we want to move beyond the line of our present achievement, or if we want even to hold the line which we have already reached, we can do so only through one man losing his life in Christ's name, one man laying down his life for his friends, one man sanctifying himself for the sake of his

neighbors. There is food for endless speculation in the question why God should ever have created the world along these lines, but there is little point in speculation which, being endless, is equally fruitless. Suffice it for us that he did, and that all man's history bears witness that he did, and if we still demand a warrant for our own small sacrifices, is it not enough that God so loved the world that he gave the world his Son to hang upon a cross?

O Timothy, guard what has been entrusted to you! Guard the truth that life's most needed victories come only through the cross. Adequate schools, honest government, peace among the nations, the cure of cancer, a church which stands for something more than a country club and a church school engaged in more than baby-sitting, justice for minority groups, homes for the homeless, food for the hungry — where these blessings already exist, let no one think that they came into being through a kind of spontaneous generation which was both unplanned and unpurchased. And where they do not exist, let no one rest content until he has asked himself whether, through some mysterious, incredible decision of God's providence, he is himself the man whom God has chosen to bear the burden, to carry the cross, to be raised a while in lonely agony upon a windy hill, and then, for ages past his knowing, be the door through which men walk to closer comradeship with him who made them all.

Guard the truth, Timothy! Guard it in your own heart, and guard it in the hearts of those who will be placed in your care. And if it sometimes seems that you are too young for the load which you are called upon to carry, or too weak, or too lacking in wisdom, recall in your time of decision those lines of Emily Dickinson:

> The Sea said "Come" to the Brook,
> The Brook said "Let me grow!"
> The Sea said "Then you will be a Sea —
> I want a brook, Come now!"

The Minister As Witness

*The Commencement Address
By Dr. John Baillie
Edinburgh, Scotland

President Gezork, Ladies and Gentlemen: It is a very great privilege that I should be asked back to speak in this seminary for a second time this winter. Something like two or three months ago I was here and had the privilege of speaking in the chapel and meeting a great many of you. That was during the course of an extremely busy week that I spent in the Harvard and Boston area. During that week I spoke, I think, in as many as ten different institutions, and it was borne in upon me what a remarkable educational center you have in this part of the world around Boston and Cambridge.

Very soon after that week, I think it was just a couple of weeks later, I went to Washington, D. C., and there a gentleman who was in one of my audiences told me of a remark that had been made twenty-five years ago by the well-known Scottish preacher, Hugh Black. When he visited Washington he gave a great address there, a public speech, but my informant said that the only remark made in this speech that was still remembered in Washington was still remembered with amusement by a great many people. He said, with his strong Scottish accent, "This is a great cultural center. I said the same thing to them in Boston last week, but I was only pulling their leg." No doubt if he had said it in Boston, he would have said that he had been pulling the leg of the people in Washington.

In the few remarks I have in mind to make today, I shall be addressing myself principally to those of you who are studying for the ministry of the Christian church, and very especially to those of you who are now completing your training. I suppose there is no reason why the rest of you should not overhear, although it is to the students that I am speaking in the first place. And the particular aspect of your ministry about which I wish to speak is that denoted by the New Testament concept of "witness."

As you know, the Greek word for witness is "martyr," and I should regard this word "witness," "martyr," as one of the twelve or fifteen most important key words of the whole New Testament. It was in the age of persecution that the word suffered its now

*This address is a transcription from a tape recording and reflects Dr. Baillie's oral rather than literary style.

familiar contraction of meaning, so that, from denoting one who bore any kind of testimony to the faith, it gradually came to mean only one who died for the faith. In that age it was apparently felt, not only that the most effective testimony was borne by those whose faith had undergone the fiery trial, but even that anyone who had succeeded in evading such trial could hardly have been very valiant in his testimony.

During the long reign of Christian hegemony in the Western world, when it was much safer to be a Christian than anything else, and then during the era of universal toleration, when you were safe whatever you believed, Christians found it necessary to tell themselves that a man may bear as faithful witness to his Lord by his way of living as by his way of dying. And yet, for myself, a new light was cast on this ancient contraction of meaning during a short stay in Germany in 1945, immediately after the termination of the recent war, when I found a certain disposition on the part of Christians in that land to distrust those of their leaders who, during the period from 1932 to 1945, had succeeded in evading all trouble with the National Socialist regime. You see, once again the conditions were such that the most valiant witness was likely to end in martyrdom. And not only in Germany have such conditions recently prevailed. Perhaps the most potent witness born to the gospel in our generation has been the steadfastness of Christians under contemporary persecution.

The Greek word "martyr," like the English equivalent "witness," belongs in the first instance to the law courts. A witness is one who furnishes evidence either for the prosecution or for the defense. And the witnesses of whom the New Testament speaks are those who furnish evidence in defense of the Christian gospel.

Every Christian is called upon to furnish such evidence, though not all are called, as you theological students are, to bear witness in such a way as necessitates their turning away from all other occupations. Indeed, the New Testament makes it clear that the primary witness to the gospel is not anything we can do or say, but the witness of the Holy Spirit working in the heart of each individual believer. Without the operation of this *testimonium internum,* all other evidence is unavailing, for the claims of Christ are of such a kind that the building up of piecemeal evidence can never securely establish them in any man's heart unless he be visited by an illumination which irradiates the whole with its own single and indivisible beam.

And yet, though all other witness is barren of effect unless the Holy Spirit be at the same time witnessing, it has on the other hand been ordained that the Spirit should use our human speech as the vehicle of his communication. Why should this be? Why should this great burden of responsibility be placed upon you and me? Why, to put it bluntly, is the Holy Spirit of God thus dependent upon our sermons (for "sermon," of course, is only the Latin word for speech)?

There is a special reason for it which applies to the Christian gospel as to no other faith. Other faiths consist for the most part in the announcement of certain general truths, and there is no good reason why such truths could not have dawned separately on each individual without one communicating them to the other. But the Christian gospel is different. The Christian gospel is the announcement of something that happened at a particular time in a particular place. Gospel means "good news," and that is exactly what the gospel is. It is news in the most literal sense of the word. And news cannot dawn on one in the way that general truths might do. News cannot dawn on you. You have to be told it. So St. Paul asked, "How are [men] to believe in him of whom they have never heard? And how are they to hear without a preacher"?

In this instance St. Paul's word for preacher is *kerussōn,* which just means "herald," or even "runner." So the apostle goes on to say in the next verse, "As it is written, How beautiful are the feet of those who preach good news!" That is how St. Paul thought of himself as he hurried from one place to another throughout the Mediterranean world. And that is how he would think of you and me, as runners, as men who are busy with our feet, as men who must lose no time in carrying the good news, just as Browning's Joris and Dirck brought the good news from Ghent to Aix. "Necessity is laid upon me," St. Paul said. "Yea, woe am I if I do not spread the good news." And he would have said the same about us.

The fortunes of the Christian gospel in the world have thus varied according to the measure of zeal with which we have gone about to spread it. But they have also varied in no small measure according to the kind of sermons we were preaching when we did go about.

We have to confess with shame that much of our preaching has not been such as to give the gospel a reasonable chance of being understood and believed. Some of it has just been difficult to

listen to. I have heard sermons whose only recognizable effect was to make the hearers feel the hardness of the pews in which they were sitting! Some of our preaching, on the other hand, has been successful enough in arresting attention, but it was not really the Christian gospel to which we have obliged men to attend. And some of our preaching, while proclaiming the gospel and nothing else, yet proclaimed it in such a way as to make consent and conviction unlikely among the particular hearers to whom it was addressed. If I have heard able and arresting sermons that had little of the gospel in them, I think I have heard as many that were both impeccably orthodox and faithfully scriptural in their presentation of the gospel, but which could almost be guaranteed to be without effect upon the men and women of a generation which we have no reason to regard as worse than other generations, though having, like them, a special character of its own.

The difficulty of the preacher's task is that he must pass on the piece of good news which ran throughout all Judea, beginning from Galilee — pass it on in a way that *both* keeps the original burden of it quite intact *and* is likely to make the very different generation of men which he is now addressing understand its true meaning and relevance. I have sometimes said to my students that the first duty of a preacher is a very simple one, just to keep the congregation awake! It does not matter how good your sermon is, if the people are going to enjoy a good sleep while you preach. When I see people going to sleep when I am preaching, as I have sometimes done, it is myself I blame, not the sleepers. I have also frequently said to my students that, if they do not get the people listening in the first two minutes, they have lost them for good. I have heard some good sermons that started with a good first two minutes. I once heard Henry Sloane Coffin preach a sermon on the commandment, "Thou shall worship only one God." He began by saying, "Had this commandment been written for our own day, it would rather have read, 'Thou shalt have at least one God!' " At any rate, President Coffin had the people listening. On another occasion I heard a former colleague of mine, Dr. Erdman Harris, preach on the first Sunday of the year, which I think that year fell on the 5th of January, and he began his sermon by saying, "All the New Year resolutions have long ago been broken." Again, even those who were composing themselves to sleep sat up and took notice. My late brother Donald once told me of

hearing Dr. Archibald Craig of Glasgow preach. He began his sermon by telling a little story so that the first sentence of the story was the first sentence of his sermon, and this was how he began: "It was one of those wild and wet Sunday mornings, when only the aged and infirm venture out to church." Well, the people had to listen after that.

But if our first duty is to get the people listening, our second duty is to get them to understand. It is idle to pretend that this is altogether an easy thing to do in the modern world. What is required here is a certain task of translation, and by this I mean much more than the finding of a new vocabulary of words. This is not merely what they call "semantics." I mean something more like a translation of concepts and ideas. When the gospel was first preached, it was necessarily set within the framework of the accepted common sense knowledge of the ancient world. That framework continued substantially unchanged in the western world for some fifteen or sixteen centuries. The common sense outlook of the Reformation age was not very different from that of New Testament times because, although the new cosmology was already being taught by the learned scientists, it had not yet reached the general mind. Luther, for example, still believed in a geocentric "up and down" universe and believed that the earth and man were not more than five or six thousand years old. But the men of today have been brought up from early childhood with an entirely different picture of things in their minds, so that, when the preacher's message is couched in the traditional terms, they have difficulty in knowing how they are supposed to relate it to the other contents of their modern minds. I do not believe that the Christian gospel was ever meant to be intellectually puzzling to men in this way, and in the old days very few were thus puzzled by it.

To be sure, the gospel must always be a scandal to the natural man, placing a *skandalon* or "stumbling block" before his wayward feet. "This is the judgment, that the light has come into the world, and men loved the darkness rather than the light, because their deeds were evil." That is the perennial stumbling block. But you and I cannot shut our eyes to the fact that in the world of today there are many that seek the light with an eagerness which would put many Christians to shame, and yet who cannot without intellectual dishonesty, such as itself would be a form of the love

of darkness, see their way to accepting our teaching. This is an altogether different kind of stumbling block, and it is the preacher's duty to do everything he can to remove it. He must, as I say, translate the gospel into terms that have meaning for his contemporary hearers, and he must do this without abating the least part of its original burden. If the translation is not faithful to the original, it were better not done at all.

I have said all this about preaching, that is, about the spoken word, and I have said that the spoken word must always stand at the centre of our witness to the good news of the gospel, because news cannot be communicated in any other way. And yet the words we speak are little likely to be understood and believed unless they find some illustration and embodiment in what we ourselves are, because the very thing that the spoken word of the gospel affirms is that the word was made flesh, that the word found embodiment; and it is your function and mine to serve the word by continuing to embody it in our own life and actions. As St. Paul boldly proclaimed, the Church is the mystical body of Christ, not simply the mouth of Christ, for St. Paul detailed every organ of the body, the eyes, the ears, the feet, and so on. We are the body of Christ whose task it is to pass on, not merely the verbal announcement, but all the living concreteness of the gospel to the men of each succeeding generation. As Paul wrote in one of his epistles to the church in Corinth, "You yourselves are . . . a letter from Christ . . . written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts." A profession that is itself discarnate, in the sense of being disjoined from practice, can never succeed in conveying a message on incarnation.

I suppose Christians have always known this to be true, and yet they have constantly forgotten it when they have come to discourse on what they have called "Christian evidences." They have been content to profess their belief, when they ought to have exemplified it. They have argued for the truth of their faith when they ought to have been living witnesses for it; because evidence, after all, is just another word for witness. So, to say that you and I are called to witness to Christ is the same as to say that we are called to give evidence by our way of life to the truth of the gospel.

Not least, to take only one example, not least we are called to give evidence of the Resurrection. One contemporary writer has said, "The evidence that Christ is living, not dead, is in the last resort the way of living and dying of his followers." And the last sentence of a book that most of you have read of Dr. Oscar Cullmann's, "Christ and Time," is this: "In the New Testament all resurrection hope is founded upon faith in a fact of the past . . . that Christ is risen . . . [and] upon a fact of the present which follows from that former fact: that in those who believe on the Risen One the resurrection power of the Holy Spirit is already at work." So writes Cullmann. But this was already said as long ago as Easter Sunday, 1853, when Robertson declared from his Brighton pulpit that there are men in whom the Resurrection has begun, who make the Resurrection credible, in whom the spirit of the risen Saviour works already, and who have risen with him from the grave.

I take the Resurrection, as I said, only as a single example, and the point I wish to make is that the best efforts of our theoretical apologetics are little likely to convince men of the fact of the past, that Christ rose, unless we provide them also with some evidence of the fact of the present, that he still lives in our own hearts and lives. Friedrich Nietzche once wrote: "I will not believe in the Redeemer of these Christians until they have shown me that they are redeemed." And so saying, he was voicing the inarticulate cry of no small part of the non-Christian world.

If it is true that the way Christians live is an essential part of the evidence they bear, it follows that the defects of our life must work havoc with the effectiveness of our evangelism. I suppose that the defective Christianity of his followers in every age has been the most difficult hurdle that Christ has had to overcome in reaching the souls of men. When our evangelism fails today, we are apt to explain the failure in terms of the exceptional hardness of heart of the men of our time, or perhaps in terms of the many contrary winds of doctrine that are now blowing about men's heads. It might, however, be a salutary thing to give that kind of answer a little bit of a rest and to take more thought for the defectiveness of our own Christian witness. There is an old Sanscrit saying in India, "The perfume of true holiness travels even against the wind."

In saying all this, I must not forget that the Holy Spirit of God can and does make triumphant use of even the most defective

human agency in reaching the hearts of men. The church has always taught that the validity of the sacraments is not destroyed by the unworthiness of the ministrant, and something of the same sort must be acknowledged to be true of the preaching of the word. Sound conversions have frequently resulted, not only from the preaching of very poor sermons, but also from the preaching of sermons by men whose own Christian commitment was of the most doubtful kind. Even at the best we are woefully unworthy servants of the word. We have this treasure in earthen vessels, and St. Paul tells us why: "that the excellency of the power may be of God, and not of us."

Yet I think it remains true, as I have said, that the defective Christianity of those who have represented him in the world has in every age been the most difficult hurdle Christ has had to overcome in getting through to men's souls; and the consideration that he can use even the most imperfect instruments does not justify any of us in expecting great success for our proclamation while we ourselves remain such colorless advertisements of the truth we proclaim. How are men to understand what Christianity means, and how are they to be attracted by it, if they have never seen it exemplified in action? We have done so much to hinder the Spirit's work, when we might be better engaged in trying to simplify the work of the Holy Spirit in the hearts of men. No other commentary on the gospel is likely to be so effective as the consecrated life of Christians and the consecrated life of the Christian community.

That is all I have to say to you this morning. But let us all pray for sufficient grace to be living epistles from Christ to this generation. Let our action in the world be such as to demonstrate to men what the gospel really means. Let the husbandry of our souls be so fruitful of joy and peace, let our service of our fellows be so sacrificial, that men may grasp the necessary connection of the practice we enjoin with the faith we entertain, and be convinced of the excellence in each. Let us so live as to make men know that our Lord is alive. Let us so love as to make men understand something of what we mean when we speak to them of the love of God in Jesus Christ our Lord.

"Our Setting Apart"

The Address to the Graduating Class
By Rev. Frederick R. Strasburg, A'57

Those of us who today receive our degrees realize that graduation from a theological school is different from graduation from other institutions of higher learning. To be sure, we recognize that the awarding of the degree signifies the completion of a long period of academic and spiritual preparation. There are memories of the scholastic assignments which were always with us — the term papers and examinations to be written, the many books which waited to be read. We recall the struggles of the soul which we were obliged to work through before we could take our places in the world as Christian ministers. The milestone which we reach today is indeed significant.

Yet we who are completing our academic preparation today know that our graduation is different in that it opens the way for the more significant event of ordination to the Christian ministry, which many of our number have experienced in recent months or will experience in the days which lie immediately ahead.

In this rite we receive from those who become our fellow ministers the laying on of hands, an ancient symbol by which the ministry is handed down from generation to generation. By this act of ordination we are set apart from the other members of our congregations and from other members of the Christian community to assume certain responsibilities in the life and the work of the church.

One question which is often asked of a newly ordained minister is this: "Do you feel any different?" To this question I have often heard a negative reply. Yet, as I have been asked this, I have always answered affirmatively, for I recall that, as I felt the pressure of strong hands which were laid upon my head, I knew that I was being set apart for a special mission for which I had been specifically called. In that sacred moment I knew that my life somehow was being changed.

One of the questions asked as the ordinand takes his vows summarizes the task for which the minister is set apart:

> **Will you make faithful effort duly to administer the sacraments in purity; to preach the word of the everlasting God; to proclaim the Gospel of Christ; to lead his disciples into the presence of God and his healing spirit;**

to minister to them in the way of life which is Christ, that they may be called to him and claimed for service in his kingdom?

No matter how inadequate we may be, we are called to make known to our people, and indeed to all people, the nature of the life of Christ, so that for them his spirit of love, compassion, and forgiveness, and his understanding of the power, the goodness and the requirements of God may become firm realities to the end that they, too, may know God and follow in the ways of discipleship.

As we seek to fulfill our work we try to bring to our command all the resources which are available, and we find that in our setting apart we are obliged to become experts in many fields — the art of sermon making; public speaking; education; human relations; group work; sacred music; business administration; and many more. I am certain that there is no minister present this morning who at some time in his ministry has not been overwhelmed by the variety of duties which are his. We are all familiar with the definition of an expert as one who learns more and more about less and less. Surely this does not apply to the minister.

The minister at times may be confused as to the real nature of his work. He feels himself called to proclaim the truth of God and to make disciples of all men, and he wonders how the many varied duties which consume his time fit into the calling for which he has been set apart. To an extent his concern is justified. The minister's time should not be required for tasks which may be done as well by others, for he must be allowed to concentrate his labor in those areas where, by virtue of his training and experience, he is able to make a more vital contribution to his church than that which may be made by a layman. For this the minister is set apart.

However, as ministers, we must remember that the lost soul is saved not alone by our preaching or our scholarship; by our pastoral calls or by our counsel. The lowly task which seemingly is unrelated to our setting apart may be the very means by which we are able to serve those who are entrusted to our care. As Jesus knelt to wash the feet of his disciples, we too may be asked to kneel that we may perform other services of a lowly nature.

Although we are fully aware of the significance and the importance of our setting apart, we must entertain no ideas of our superiority among those in the fellowship of the church. Here

in New England, in generations now past, it was the custom to select one member of the congregation to serve as pastor and teacher of the congregation of which he was already a member. Because of the nature of the ministry today, it is no longer feasible to continue this practice, but from time to time we must recall it to remind ourselves that the minister is first of all a fellow seeker after the truth, a member of the fellowship of believers which is the church. As such he is not set apart from the members of the congregation except by the nature of his function. At the time of his ordination, the minister receives from God no special powers which are not granted to other men. The strength of his Christian faith is not necessarily greater than that of the layman, nor is the character of his life necessarily more Christlike.

Like the members of his congregation, the minister is first called to be a Christian. That is, his Christian vocation, the function in the church for which he is set apart, is secondary.

Yet, as the minister is set apart in the church to assume certain responsibilities, likewise those who do not receive the laying on of hands must nevertheless be set apart also. They must be set apart first as those who are called to be Christian, but set apart also to share in the total ministry of the church. We remember the words of the apostle Paul which he wrote to the young church at Rome:

> **For as in one body we have many members, and all the members do not have the same function, so we though many, are one body in Christ, and individually members of one another. Having gifts that differ, according to the grace that is given to us, let us use them - - - .**

No church can long remain healthy unless all her members are encouraged to bring their gifts, their abilities, their concern, and their insight to bear upon the total ministry of the church. And laymen have much to give. We ministers are mistaken when we assume that we are the only ones who have a concern for the cause of Christ or an understanding of the nature of our Christian faith. Any minister who truly knows his congregation can look out at them on a Sunday morning and realize that many of them might well take his place in the pulpit. In their midst are those who have lived far longer than their pastor. They have experienced the heights and depths of life, and often they have walked where he has not yet walked. They have received training and acquired skills which may be gained in no theological seminary.

The burden of the responsibility of the church falls not alone to those who are set apart for ordination. It falls equally to those who are set apart to be Christian. We who are ministers must remember that, if the churches which we serve are to be true centers of Christian fellowship and service, we must continually strive to bring into the life and work of our churches all those who comprise that fellowship.

Having gifts that differ according to the grace given to us, let us use them - - - .

FATHER-SON PRESENTATION

One of the several ministers who presented their sons with their degrees during Commencement Exercises was Rev. J. J. Alexander, presenting degree to his son James Alexander, who was class speaker at the Alumni Luncheon.

"Your Young Men Shall See Visions"

Address to the Graduating Class
By Dr. J. Leslie Dunstan

The records of the people in the Bible are noteworthy because of the place they give to visions. At the very beginning we have the story of Abraham, who left his home and went to a distant country with a vision of the long line of descendants who would follow after him and serve his God. At the end there is the story of John on the island of Patmos, seeing a vision of the new city that God would build and in the midst of which he would live. And in between the beginning and the end there are individuals and groups of people, all of whom were moved and directed by visions.

There were also occasionally times when there were no visions, and they remind us of how oppressive life can be when visions depart. Years ago, before the days of modern penology, it was customary to put unruly criminals into a yard surrounded by high walls and there to make them break large chunks of granite into small stones, knowing all the while that their work was useless, for the stones would be thrown away when they had ended. Those men were men without vision, and visionless men are men for whom life has no meaning.

Things are not usually that way. Usually when a man lives in a situation he will very shortly begin to see, coming from within himself and from the vigor of his own spirit and imagination, a picture of what he can make that situation become. Brigham Young stood one day with a small company of his followers at the western end of Echo Canyon, looking down on the valley of the Great Salt Lake. Before him was a wide expanse of sheer waste — desert as far as the distant mountains. But, as he looked at that scene, Brigham Young saw fertile fields and pleasant homes and a city with tree-shaded streets, and he told his followers near him of his vision. He saw through what was to what could be, and such are the visions which have given us the comforts we enjoy and the intricate structure of world trade which supports us and the free nation of which we are citizens.

Such visions often come to ministers and church people. They dream of the things they can do, of the activities they can inaugurate, and of the people outside their company to whom they can extend invitations.

Stand with me beside a minister of a newly organized church in one of America's great housing areas. Not too many of the new homes are occupied, but new families are moving in all the while. There is no church building. There is only a vacant lot with a signboard on it. But in the mind of that minister and in the minds of his people there is a vision of a great worshipping congregation, of a Sunday School teeming with children, of a vital young people's organization, and of many other groups, all meeting within the walls of an impressive structure.

Almost inevitably ministers and people have visions as they see what can be done in the communities in which they are placed. As they have grown aware of what their faith has done for them, they must see how they can share it with others.

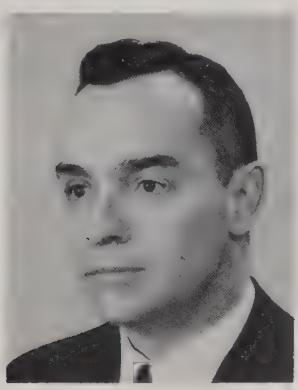
There are not many such visions in the Bible. There are not many pictures of what men can do in the situations in which they live. But there are God-given visions: the pictures that God puts into the hearts of men. God made men to know what he was doing, the way in which he would bring his purpose to a successful conclusion. God made men to know what they were like, giving them visions of the pride and the self-centeredness and of the evil that were within their hearts. God made men to understand what the events of their day actually meant, giving them visions of the inner meaning of those events. God made men to see the great kingdom over which he reigns and the significance of their lives as citizens of that kingdom. God poured into the hearts and lives of those who served him visions of what he wanted them to do.

I hope you will never come to the time when visions will depart from you. I trust that, throughout all your days, you will have visions — visions too great for your strength and too many for your handling — for with them will come an enthusiasm and a thrill in all you do. And I pray that you will so put your lives and your days into the hands of God in whose name you go forth that he will grant you a vision of whom you are and of where you stand and of what he requires of you in his name.

Testimonial Dinner

for
Dr. Roger Hazelton
Abbot Professor of Christian Theology

The evening of Tuesday, April 30, brought the Hill family together in large numbers, wives and children included, for an old-fashioned casserole supper. Delicious salads added to the loaded tables, and good cake made by Mrs. Blanchard of our staff was our dessert. It was a festive evening, despite the fact that there was cause for sadness.



We were saying thanks and farewell and Godspeed to the Hazelton family. As all the alumni and friends of the school are aware, Professor Roger Hazelton has accepted a call to teach at Pomona College in Claremont, California. Pomona is one of the highest-ranking colleges of liberal arts, and is located in an unusually favored educational center. The theological school of the University of Southern California, for example, is about to move into Claremont from its old location in Los Angeles. After twelve years of distinguished teaching on the Hill, Dr. Hazelton feels drawn to a center where he can pursue more closely his concern for the relationship and integration of religion with secular culture.

April 30th was an evening to remember. Herbert Stevenson, our comptroller, who had acted as chairman of the banquet committee, was the perfect toastmaster, brief, efficient, possessed of the perfect word. The tributes from Professors Samuel H. Miller and John H. Scammon were refreshing, and it was a particular pleasure to Dr. Hazelton and all of us to have Dean Emeritus Dabney on his feet with a happily phrased tribute. We laughed over Dr. Scammon's report of having found Dr. Hazelton's "The Root and Flower of Prayer," catalogued in a certain library under the head of "Botany." Betty Gardner, Andover Newton 1957, brought an authentic note from the student viewpoint, with deep respect for Dr. Hazelton's high standards in the class-room. Compliments and thanks from President Gezork and Dean Pearson added to the bouquet. The rugged intellectual honesty of our theologian, in his books as in his lectures and other procedures, was warmly lauded.

The Men's Chorus under Ralph MacLean sang beautifully, and a faculty quartette vocalized a broadly humorous ditty from Herbert Stevenson's pen.

The climax came when a succession of students came from the wings with the gifts of trustees, alumni, faculty, and students, amounting to a very complete picture-taking-and-showing equipment, from the camera to the light-meter and the screen. The exception in the gifts was the magnificient red-leather bound volume of penned and typed tributes from hundreds of alumni, friends, and faculty.

With the guest of honor were Mrs. Hazelton and the three boys, Daniel, David and Mark. Needless to say, the boys' eyes popped as the gifts were brought forward and they learned of the esteem in which their professor-father is held.

Highlights at Commencement Exercises

BACCALAUREATE — Sunday, May 19, 1957, The First Church (Congregational) in Newton Centre, Massachusetts.

The graduating class of 58, one of the largest in the School's history, together with trustees, faculty, and friends, filled First Church on Sunday evening to hear Dean Roy Pearson give the Baccalaureate address entitled "O Timothy, Guard!" This sermon is included in this Bulletin.

Following the Baccalaureate service graduates, members of their families, faculty, trustees, and friends attended a Communion service on the Hill, with President Gezork and Dean Pearson ministering at the Communion table.

COMMENCEMENT — Monday, May 20, 1957, The First Baptist Church in Newton Centre, Massachusetts.

In spite of the inclement weather, the class picture was taken on the steps of Hills Memorial Library. This would have been followed by the usual procession of graduates, choir, faculty, and trustees, but due to the showers these traditional exercises were omitted. However, the weather did not interfere with the attendance at one of the largest gatherings for Commencement exercises in the history of the School, with well over 800 present. Dr. John Baillie of Edinburgh, Scotland, gave the Commencement address entitled "The Minister As Witness," which on the basis of a transcribed tape recording has been included in this issue of the Bulletin. Also included in this issue are the other addresses given at Commencement exercises by Dr. J. Leslie Dunstan, Professor of Missions and Comparative Religion, on the subject "Your Young Men Shall See Visions," and the address given by the member of the graduating class, Frederick R. Strasburg, entitled "Our Setting Apart."

Of the 58 graduates who received their degrees from President Gezork and Dean Pearson 39 received Bachelor of Divinity degrees; 10 received the degree of Master of Sacred Theology; 6 received the combined degrees of Bachelor of Divinity and Master of Sacred Theology; and 3 received the degree of Master of Religious Education. Those who graduated *cum laude* were Mrs. Helen Terkelsen and Mrs. Joanne Kerlee Williams.

ALUMNI LUNCHEON and Annual Meeting in Noyes Hall.

With more than 250 alumni present, including this year's graduates, after-dinner speeches were made by Rev. Ferdinand F. Peterson N'07, Rev. H. Glenn Payne N'32, Rev. Arthur S. Wheelock A'17, Rev. Robert J. Williams A'47, and James Alexander N'57. The new combined alumni association elected a new slate of officers including Rev. John A. Martin, President; Rev. E. Spencer Parsons, Vice President; Rev. Albert R. Phillips, Clerk; and Dr. Richard D. Pierce, Treasurer (see page

An event of unusual significance was a presentation by Dean Emeritus Vaughan Dabney of a citation from the Andover Board of Trustees to the Rev. Dr. Edward Fairbank, who was commemorating the 65th anniversary of his graduation from Andover in 1892. As Dr. Fairbank had served as a missionary in India for 45 years before his retirement, it was most appropriate that the Rev. Devapiriam Gregory from India and a member of the graduating class should present him with an ornamental necklace from India. Dr. Fairbank is the son of Dr. Samuel Fairbank, a graduate of Andover Theological Seminary in the class of 1845. Dr. Edward Fairbank, who received the citation and ornamental necklace, celebrated his ninetieth birthday on June 5.

Mr. Paul R. Dunn, Assistant to the President, reported on the alumni participation in this year's current support effort. Toward a goal of $6,000 the alumni had contributed $5,415. In the few weeks remaining to the end of the School's fiscal year on June 30, the opinion was expressed that the alumni could reach this year's goal if each alumnus who had not yet contributed would make some gift before that date.

Dean Pearson reviewed faculty and student matters, and President Gezork reviewed the factors which have necessitated the additional dormitory renovation and construction this summer. It was reported that a capital funds campaign will begin in the fall, which not only will assist with the cost of the building program, but also will provide for strengthening the faculty and additional scholarships for students.

RECEPTION at the President's house.

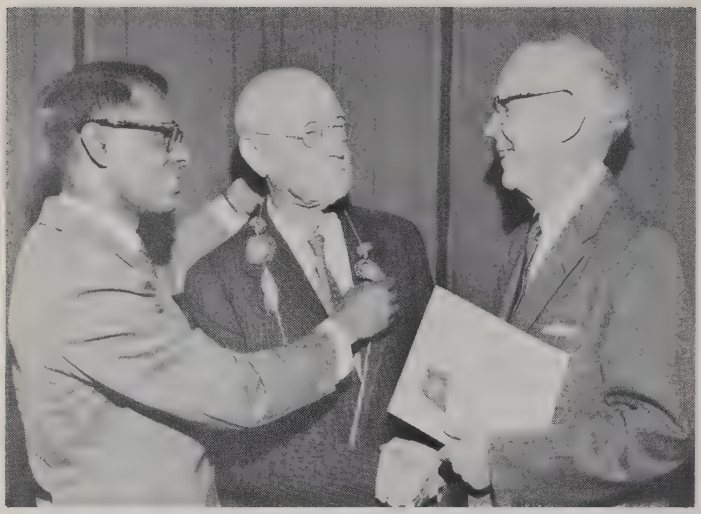
President and Mrs. Gezork and Dean and Mrs. Pearson greeted the graduates, their families, the alumni, trustees, and friends of the School at the annual reception at the President's House following the alumni meetings in Noyes Hall. With the assistance of several of the faculty wives, refreshments were served to the many who attended this final function in the Commencement program.

STATE CONFERENCE follows Commencement Program.

Andover Newton, in cooperation with The First Church in Newton (Congregational), together with other local churches, was host to the more than 1,200 delegates to the Massachusetts Congregational State Conference on the three days immediately following Commencement. As the State Conference was honoring the 150th anniversary of the founding of Andover Theological Seminary, the first Congregational Seminary in America, Dean Pearson addressed the delegates at the conference and President Gezork spoke to the State Laymen's Fellowship at their meeting on Monday evening, May 20, in Noyes Hall. Also the Missionary Luncheon was held in Noyes Hall on Tuesday, May 21, at which Dr. Alford Carleton, Executive Secretary of the American Board of Commissioners for Foreign Missions and a trustee of Andover Newton, was the keynote speaker. The Town and Country Luncheon met at the same time in the School dining room in Sturtevant Hall.

AT THE PRESIDENT'S HOME

Family Group of Rev. and Mrs. Alva Taylor and children, taken during the reception at the president's home. Mr. Taylor was a member of the graduating class.



Rev. Devapiriam Gregory (left) presents ornamental necklace from India and Dean Emeritus Vaughan Dabney (right) presents citation from Board of Trustees to Dr. Edward Fairbank (center) of the Class of 1892 on the occasion of the 65th Anniversary of his graduation and in honor of his 45 years of service in India. The presentation was made at the Alumni Luncheon.

Dr. Edward Fairbank Honored

In view of the fact that Dr. Edward Fairbank, one of our most distinguished alumni, is celebrating this Commencement the 65th anniversary of his graduation from Andover Theological Seminary, and because of his distinguished record as a missionary of the American Board in India, the following action was unanimously taken by the Andover Trustees at their meeting on May 8, 1957:

VOTED that Dr. Alford Carleton, Executive Vice-President of the American Board and a fellow Trustee, be requested to prepare an appropriate statement of recognition and appreciation, the same to be presented to Dr. Fairbank at Commencement, and a copy thereof to be spread upon the permanent records of the Board of Trustees.

(See following page for citation)

Citation of Recognition and Appreciation

Dr. Edward Fairbank is the son of Dr. Samuel Bacon Fairbank, a graduate of Andover Theological Seminary in the Class of 1845, and a great pioneer missionary of the Marathi Mission in India. He was born at Kodaikenal, India, and spent his childhood in that land. He was one of the famous Hundred Students who volunteered for missionary service at a conference at Mount Hermon in 1886, thus founding the Student Volunteer Movement for Foreign Missions that swept through the colleges of this and other lands like a flame, enlisting thousands for missionary service, and awakening the churches to the missionary challenge.

He graduated from Amherst College in 1889, and after two years at Yale Divinity School he came to Andover for his senior year, graduating in the Class of 1892. During his years at Amherst College he had so won the respect and affection of both students and faculty that he returned there from 1892 to 1893, and when he was ready to go to India in 1893 the College assumed part of his support and made him Alumnus Missionary. He was ordained in the College Church on May 23, 1893.

Dr. Fairbank had 45 years of remarkably productive service in India, most of it in the great rural Vadala District. His work was marked by an unusual command of the language, a well rounded and effective program for the Christians and the entire community, and a contagious, outgoing friendliness that created an answering friendliness through the region.

He started rural industry, improved agriculture, led in famine relief, developed good rural schools, and was recognized as the leading citizen of a large rural area and an outstanding rural missionary in Western India. Under his leadership the churches and schools grew rapidly in numbers and in strength. He sent into higher education many boys and girls who became leaders in the Christian enterprise throughout Western India.

The Trustees take this occasion also to congratulate Dr. Fairbank on his 90th birthday, which occurs on the fifth of June.

Dr. Fairbank is hailed as one of Andover's greatest Alumni and is saluted with affection and gratitude on his 65th anniversary.

New Faculty Appointment

To fill the vacancy of the Abbot Chair of Christian Theology caused by the resignation of Dr. Roger Hazelton (see Testimonial Dinner, page 25), Andover Newton has called Dr. Nels F. S. Ferré to return to the Chair which he occupied with such distinction from 1940 to 1950. Dr. Ferré has resigned from his present position as Professor of Philosophical Theology at Vanderbilt University School of Religion and will assume his duties at Andover Newton at the beginning of the first semester in September.

Born in Sweden in 1908, Dr. Ferré was graduated from Boston University and from Andover Newton. He then undertook a program of graduate study at Harvard, receiving the degrees of A.M. in 1936 and Ph.D. in 1938. He also studied at the Universities of Uppsala and Lund in Sweden in 1936-37, and in 1939 wrote his first book, "Swedish Contributions to Modern Theology," published by Harper. During the last academic year he lectured at Manchester University in England. Previously, in 1951-52, he visited Oxford University in England, where he was Fulbright Lecturer and Visiting Professor in Theology.

Dr. Ferré has contributed much to efforts to interrelate religion and other disciplines, such as natural science, philosophy, and the social sciences. He is also a member of the National Council on

Religion in Higher Education, the American Theological Society, and the American Philosophical Society.

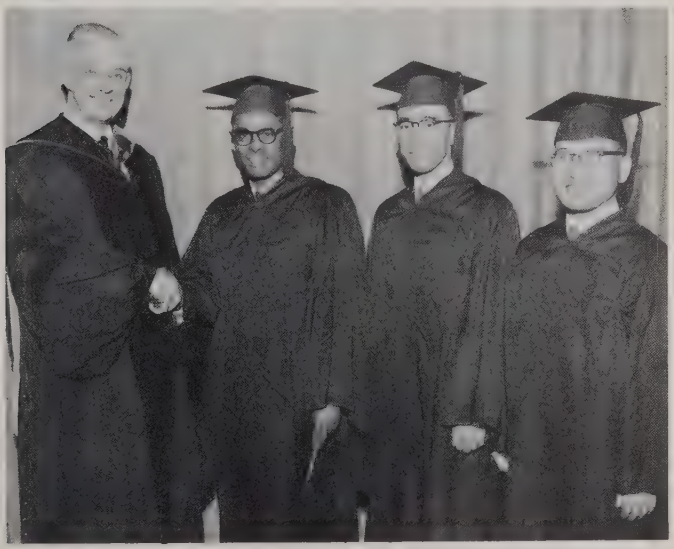
Under a Carnegie grant in 1950, Dr. Ferré undertook a research project on the subject, "The Relation between the Historical Doctrine of God and Contemporary Process Philosophy."

He has filled lectureships at colleges and seminaries throughout the U. S., and has just recently received an honorary degree of Doctor of Divinity from Boston University.

His books are widely read by ministers and laymen. Most recently he has written "Making Religion Real." Other works include "Strengthening the Spiritual Life" and "The Christian Understanding of God."

He is married to the former Katherine Louise Pond. They have four children, Frederick, Mariel, Katherine, and Faith.

They will reside at 137 Lake Avenue, Newton Centre.



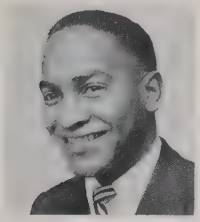
President Gezork Congratulates Graduates From Countries Abroad. (Left to right) President Herbert Gezork, Rev. Devapiriam Gregory of South India, Masahiro Kano from Japan, and Masaru Takahashi from Japan.

COMMENCEMENT DAY RECEPTION

Opportunities for sociability between students, faculty, and trustees are enjoyed by (left to right) Rev. and Mrs. Ralph Johnston, Mrs. S. MacLean Gilmour, Mrs. Frederick M. Meek, Dr. Meek, and Dr. Gilmour.

ALUMNI LUNCHEON

Noyes Hall filled to capacity with record alumni gathering.



JAMES ZACHEUS ALEXANDER, B.D. and S.T.M. Born North Wilkesboro, N.C., August 7, 1931. Shaw University. Field work: Boston Baptist Bethel, Hanover St., Boston, Mass.; Director of St. Mark's Unit of Roxbury Y.M.C.A., Roxbury, Mass.; Student Minister, People's Baptist Church, Portsmouth, N.H. Student offices and organizations: Secretary of Junior Class. Permanent address: 242 8th Avenue Drive, Southwest, Hickory, N.C. Thesis: "The Doctrine of the Holy Spirit in the Fourth Gospel."

VIRGIL DeWITT ALLARD, S.T.M. Born Saginaw, Mich., January 26, 1919. Olivet College; Union Theological Seminary. Permanent address: Box 165, Roberts, Wisconsin. Thesis: "Particularism and Universalism in the Thought of Jesus."

GLENN PAUL ANDERSON, B.D. and S.T.M. Born Kingsburg, Calif., Nov. 5, 1923. University of California; North Park Theological Seminary. Field work: Pastor, Covenant Congregational Church, Malden, Mass.; Pastor, Evangelical Covenant Church, Attleboro, Mass. Present job: Pastor, Evangelical Covenant Church, Attleboro, Mass. Permanent address: 175 South Main St., Attleboro, Mass. Thesis: "Horace Bushnell — The Man and His Theological Influence, with Particular Reference to His Understanding of the Atonement."

JAMES SANBORN BARNES, B.D. Born Marblehead, Mass., Nov. 26, 1931. University of Massachusetts. Field work: Immanuel Church, Beverly, Mass.; Old North Church, Marblehead, Mass. Present job: Associate Minister, Trinity Church, Gloucester, Mass. Permanent address: 39 Magnolia Ave., Magnolia, Mass.

ELTON EMANUEL BERTSCH, B.D. Born Eureka, S.D., January 29, 1931. Yankton College. Field work: Central Congregational Church, Newtonville, Mass.; Tabernacle Church, Salem, Mass.; Newton Y.M.C.A. Student Offices and Organizations: Treasurer of Student Association. Present job: Associate Youth Work Secretary, Newton Y.M.C.A. Permanent address: Eureka, S.D.

DAVID WHITFIELD BISHOP, B.D. and S.T.M. Born Newton, Mass., February 19, 1929. Ottawa University. Field work: Park Street Baptist Church in Framingham, Mass., as Assistant to the Pastor and Director of Youth Work. Student offices and organization: President of Herrick House and President of Middler Class. Present job: Associate Pastor and Director of Christian Education at the Jefferson Avenue Baptist Church in Detroit, Mich. Permanent address: 770 Lexington St., Waltham 54, Mass. Thesis: "Eros: Its Structure, Development, and Forces in Pastoral Counseling."

DAVID WELLINGTON BROWN, B.D. Born Boston, Mass., March 14, 1931. Swarthmore College; The Meadville Theological School. Field work: Student minister at North Unitarian Church, New Bedford, Mass. and First Unitarian Church, West Upton, Mass. Present job: Minister, First Unitarian Church, West Upton, Mass. Permanent address: Pleasant Street, Upton, Mass.

OLIVER ROY DAVISON, B.D. Born Eastbourne, England, April 3, 1904. University of London; Pine Hill Divinity Hall. Present job: Accountancy with Berkeley Enterprises, Newtonville, Mass. Permanent address c/o 164 Main St., Ottawa, Ontario, Canada. Thesis: "Symbolism in the Hebrew Prophets."

DAVID JOSEPH DEAN, B.D. Born Worcester, Mass., January 12, 1931. Trinity College. Field work: Pilgrim Congregational Church, Worcester, Mass. Present job: Minister of the Federated Church of Sturbridge, Mass. Permanent address: Maple Street, Sturbridge, Mass.

ASHLEY WOOD DOANE, B.D. Born Ware, Mass., September 11, 1925. University of Vermont. Field work: Hopkinton Congregational Church, Hopkinton, Mass.; Pastor, Trinitarian Congregational Church, Troy, N.H. Present job: Pastor, Trinitarian Congregational Church, Troy, N.H. Permanent address: Troy, N.H.

DONALD REX DONICA, B.D. Born Indiana, August 2, 1925. Gordon College. Field work: Derry, N.H. Present job: Minister, Derry, N.H. Permanent address: Rt. 1, Derry, N.H. Thesis: "Methods of Sermon Preparation and Delivery."

ROBERT ARTHUR DOW, B.D. Born Fall River, Mass., March 7, 1931. Acadia University; Colby College. Field work: Greenwood Union Church, Wakefield, Mass.; Fitchburg Y.M.C.A., Fitchburg, Mass.; East Hampstead Union Church, East Hampstead, N.H.; First Baptist Church, Marlboro, Mass. Present job: Pastor, First Baptist Church, Marlboro, Mass. Permanent address: 114 Newton St., Marlboro, Mass. Thesis: "The Redefinition of the Role of the Massachusetts Baptist Minister in the Light of Jesus' Ministry."

ROLAND CHRISTENSEN DOWELL, B.D. Born Fresno, Calif., December 9, 1932. Ottawa University. Field work: First Baptist Church, Wollaston, Mass.; Newton Centre Baptist Church. Student offices and organizations: Athletic Director. Present Status: Graduate studies, Chicago Divinity School, University of Chicago. Permanent address: 1393 Roosevelt, Fresno, Calif. Thesis: "Eschatological Elements in the Existentialist Philosophies of Kierkegaard, Sartre and Marcel."

WILLIAM CROOKS FLEMING, B.D. Born Dallas, Texas, August 12, 1931. Boston University. Field work: Associate minister, Edgewood Congregational Church, Edgewood, R.I. Student offices and organizations: Editor of the Hillview. Present job: Minister and teacher to the churches in the Gilmanton Town ministry. Permanent address: Gilmanton Iron Works, N.H.

RICHARD HAMLIN FRAZIER, B.D. Born Nashport, Ohio, May 3, 1922. Ohio State University; Southern Baptist Theological Seminary. Field work: Pastor of Fifth Street Church, Lowell, Mass. Present job: Pastor of Fifth Street Baptist Church, Lowell, Mass. Permanent address: RFD 3, Newark, Ohio.

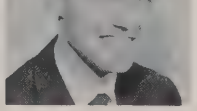
BETTY LORRAINE GARDNER, B.D. Born Middletown, N.Y., June 15, 1932. Keuka College. Field work: R. E. and Youth Director, Highland Congregational Church, Lowell, Mass.; Co-Manager, Audio-Visual Aids; Student Assistant, Theology Department. Student offices and organizations: Secretary, Junior Class; Housing Committee. Permanent address: 136 Prospect Ave., Middletown, N.Y. Thesis: "A Consideration of the Image, Spirit and Holy Spirit as Manifested in Divine-Human Relationship."

NICHOLAS ELIAS GEORGACOPOULOS, B.D. and S.T.M. Born Athens, Greece, December 15, 1930. Greek Archdiocese Theological Institute. Field work: Pastor of Greek Orthodox Church, Ipswich, Mass. Present work: Pastor of Greek Orthodox Church, Ipswich, Mass.; Lecturer in Eastern Orthodoxy; Contributor to religious periodicals and newspapers. Permanent address: 6 Rodman St., Jamaica Plain, Mass. Thesis: "The Influence of Christianity and Depth Pyschology on Modern Greek Medicine."

DEVAPIRIAM APPAN GREGORY, S.T.M. Born Srivilliputtur, Ramnad District, South India, October 14, 1915. American College, Madura; United Theological College, Bangalore. Field work: Deputation work on behalf of the American Board of Commissioners for Foreign Missions. Present job: Minister in the Diocese of Madura and Ramnad, Church of South India. Permanent address: Church of South India, #4, I Kamala Street, Tallakulam P.O. Madura District, South India. Thesis: "The Ecumenicity of the Church of South India."

CHESTER RAY HAM, B.D. Born Wakefield, Mass., July 13, 1930. Colby College. Field work: Congregational Church, Goffstown, N.H., Youth Worker; Congregational Student Summer Service Worker, Estalline, S.D.; Congregational Church, Stoughton, Mass., Minister to Youth; Pastor at Congregational Churches of Gilsum, Stoddard and Sullivan. Present job: Pastor of the Cheshire Regional Parish, the Congregational Churches of Gilsum, Stoddard and Sullivan, N.H. (September 1957 — Pastor of the Congregational Christian Churches of Columbia and Houghton, S.D.) Permanent address: Columbia, S.D.

JOHN WILLIAM HAYWARD, B.D. and S.T.M. Born Keene, N.H., June 7, 1931. Marshall College. Field work: Minister's Assistant, Brighton Avenue Baptist Church, Allston, Mass.; Pastor, Fifth Street Baptist Church, Lowell, Mass. Student offices and organizations: Basketball team. Permanent address: 502 Eleventh Ave., Huntington 1, W. Va. Thesis: "A Historical and Analytical Approach to the Study of Old Testament Prediction with Indications of the Significance in a Biblical Understanding of History."



SAMUEL RAINEY HOPE, S.T.M. Born Coral Gables, Fla., June 3, 1931. Davidson College; Union Theological Seminary, Va. Field work: Congregational Churches at East and West Woodstock, Conn. Present job: Minister, Covenant Presbyterian Church, Roanoke, Va. Permanent address: 4436 Wyndale Ave., S.W., Roanoke, Va. Thesis: "The Roots of Love and Hate: A Study of Love and Hate as Seen by the Psychological and Theological Disciplines."

ROBERT LOTHROP HOWARD, B.D. Born Bridgton, Me., April 25, 1931. Pomona College; Earlham College. Field work: Student assistant, The Congregational Church of Holden, Mass.; Wellesley Congregational Church, Wellesley, Mass.; Central Congregational Church, Chelmsford, Mass. Student offices and organizations: Chairman, Religious Life Committee. Present job: Minister of the United Church, Craftsbury and the Methodist Church, Albany, Vermont. Permanent address: Box 55, Craftsbury Common, Vermont.

THOMAS PARKER HOWARD, B.D. Born Boston, Mass., April 10, 1926. Harvard University; Yale Divinity School; Graduate School of Ecumenical Studies, Geneva, Switzerland. Field work: Eliot Church of Newton, Mass. Present job: Minister, Pilgrim Congregational Church, Merrimac, Mass. Permanent address: 28 Church St., Merrimac, Mass.

RALPH BURTON JOHNSTON, S.T.M. Born Inwood, Ontario, Canada, February 6, 1931. University of Western Ontario; Queen's Theological College. Field work: Pastor, First Congregational Church, Salem, N.H. Present job: Pastor, First Congregational Church, Salem, N.H. Permanent address: Box 435, Salem, N.H. Thesis: "The Church and Gambling."

MASAHIRO KANO, B.D. and S.T.M. Born Nagano, Japan, July 25, 1925. St. Paul's University, Tokyo; Kanto Gakuin University, Institute of Christian Studies, Yokohama. Permanent address: 9234 Nishiharuchika-Mura Kamiina-Gun, Nagano-Ken, Japan. Thesis: "The Identity of the Suffering Servant: An Individual Prophetic Interpretation."

DAVID SHEPHERD KING, B.D. Born Sutton, Mass., December 30, 1927. Boston University. Field work: Assistant for Student Work, Old South Church in Boston. Present job: Assistant Chaplain, Amherst College and Associate Minister, First Congregational Church in Amherst, Mass. Permanent address: Sutton, Mass. Thesis: "The Authority for the Content and Administration of the Lord's Supper in a Congregational Church."

LOUISE MARY LAMBERT, M.R.E. Born Philadelphia, Penn., June 12, 1932. Eastern Baptist College. Field work: The First Church in Newton, Congregational; Heath Christian Center. Permanent address: 1114 Cobbs St., Drexel Hill, Penn. Thesis: "The Inner-City Ministry of the Church."

ROBERT PRENTICE LAWRENCE, B.D. Born Norwich, Conn., August 8, 1930. George Washington University; Bloomfield College. Field work: First Congregational Church of Fall River and Massachusetts State Prison at Charlestown and Walpole. Present job: First Congregational Church in Fall River, Assistant Minister. Permanent address: 585 West Main St., Norwich, Conn. Thesis: "Social and Religious Values of Criminals."

ROGER ALLISON MacDONALD, B.D. Born Newton, Mass., January 7, 1932. Franklin College. Field work: Central Square Baptist Church of Cambridge. Present job: Assistant Minister of Central Square Baptist Church of Portland, Me. Permanent address: 197 Pleasant Avenue, Portland, Me.

EINAR PETER MICHAELSEN, B.D. Born Brooklyn, N.Y., July 5, 1914. Mercer University. Field work: Community Churches of Stratham and Newfields, N.H. Present job: Second Congregational Church, Conway, Pastor. Permanent address: Box 315, Conway, N.H.

HOWARD EARL NASON, B.D. Born Boston, Mass., September 11, 1930. Northeastern University. Field work: Village Church, Wellesley, Mass.; Union Congregational Church, Taunton, Mass.; Byfield Parish Church, Byfield, Mass. Present job: Pastor, Byfield Parish Church, Byfield, Mass. Permanent address: Rowley, RFD, Mass. Thesis: "Increase Mather and 17th Century Congregationalism in New England."

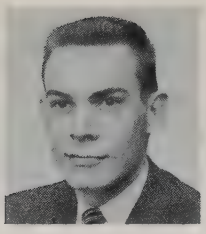
JOHANNES NIEMEYER, B.D. Born Emmen, Holland, January 8, 1924. Bethel College; Bethel Theological Seminary. Field work: First Baptist Chapel, Wakefield, Mass. Present job: Pastor of the Bethany Baptist Church, Dorchester, Mass. Permanent address: 15 Hartford St., Roxbury, Mass. Thesis: "The Connection between Revelation and Miracles."

RONALD HARDING NOBLE, S.T.M. Born Woodstock, New Brunswick, Canada, June 27, 1914. Acadia University; Andover Newton Theological School. Field work: Pastor, West Acton Baptist Church. Present job: Pastor, Germain Street Baptist Church, St. John, New Brunswick, Canada. Permanent address: 51 Queen St., St. John, N.B., Canada. Thesis: "The Origin of Evil in Human Life."

JULIA LOUISE PAULSEN, M.R.E. Born Danville, Vermont, June 6, 1920. Plymouth Teachers College; University of Vermont; Hartford School of Religious Education. Field work: Woodridge Congregational Church, Woodridge, R.I. Present job: D.R.E., Wisconsin Congregational Conference, Madison, Wis. Permanent address: Danville, Vt. Thesis: "The Organization and Administration of the Christian Education Program in Congregational Christian Churches."

RICHARD RALPH RANGOON, B.D. Born Waterbury, Conn., July 25, 1932. University of Connecticut. Field work: Assistant Minister — Youth Director: Nahant Village Church; Eliot Congregational Church, Newton, Mass.; Assistant Chaplain: Charlestown State Prison. Student offices and organizations: Chairman Spring Dance Committee. Present job: Assistant Minister, First Baptist Church, Plymouth, Mass. Permanent address: 739 Frost Road, Waterbury, Conn. Thesis: "The Theological Ontology of Paul Tillich in an Applicative Correlation with the Implied Psychological Ontology of Gordon Allport."

STACY SUMNER RICHARDS, B.D. Born Minneapolis, Minn., October 20, 1931. Whittier College. Field work: Youth Worker, Second Church in Newton; Minister, Evangelical Congregational Church, Tyngsboro, Mass. Present job: Minister, The Evangelical Congregational Church, Tyngsboro, Mass. Permanent address: Kendall Road, Tyngsboro, Mass.



HAROLD ELMER SCHROEDER, S.T.M. Born Detroit, Mich., October 24, 1932. Capital University; Capital University Seminary. Field work: Trinity Lutheran Church, Lowell, Mass.; Intern, Zion Lutheran Church, Oregon City, Oregon. Present job: Trinity Lutheran Church, Lowell, Mass. Permanent address: 19921 Pelkey Ave., Detroit 5, Mich. Thesis: "Anxiety and Faith."

JOHN HENRY SHANLEY, S.T.M. Born Revere, Penn., November 19, 1909. Denison University; Andover Newton Theological School. Field work: Second Baptist Church, Grafton, Mass. Present job: Minister, First Baptist Church, Coshocton, Ohio. Permanent address: 515 N. 8th St., Coshocton, Ohio. Thesis: "The Dynamics of Guilt and Christian Forgiveness."

JOHN MORGAN SHIELD, B.D. Born Salem, S.D., January 19, 1931. University of South Dakota. Field work: Congregational Church, East Walpole, Mass.; First Baptist Church, Newton Centre, as minister's assistant. Student offices and organizations: Treasurer; Steward of Dining Hall. Present job: Minister's assistant, First Baptist Church, Newton Centre, Mass. Permanent address: Salem, S.D.

WAYNE ARTHUR SHIREMAN, B.D. Born Walnut, Kansas, July 2, 1930. Kansas State Teachers College. Field work: Youth work, Park Place Congregational Church, Pawtucket, R.I., and Belmont Street Baptist Church, Watertown, Mass.; Interim Pastor, First Baptist Church, Westboro, Mass. Present job: Pastor, First Baptist Church, Orange, Mass., and Evangelical Congregational Church, Erving, Mass. Permanent address: RR #2 Walnut, Kan. Thesis: "The Application of Certain Principles of Group Psychotherapy to Christian Education."

HUGH WILLIAM SMITH, B.D. Born Quincy, Mass., March 29, 1927. Gordon College. Field work: Pastor, Trinity Baptist Church, Providence, R.I.; Assistant Chaplain, Massachusetts Correctional Institution, Bridgewater, Mass. Present job: Pastor, Trinity Baptist, Providence, R.I. Permanent address: 411 Laurel Hill Ave., Cranston, R.I.

EDGAR SPRENGER, B.D. Born Elgin, N.D., February 27, 1926. Yankton College. Field work: Boston City Hospital; Wrentham, Mass., Wrentham Congregational Church. Present job: Chaplain, Maine State Reformatory, Boy's School. Permanent address: Elgin, N.D.

WALTER STANLEY STEPHENS, B.D. Born Russia, December 21, 1930. William Jewell College. Field work: Beth Eden Baptist Church, Waltham, Mass., Teacher of Men's Fellowship. Permanent address: R.F.D. 4, Gardiner, Me. Thesis: "A Christian Philosophical Anthropology of Nicolas Berdyaev."

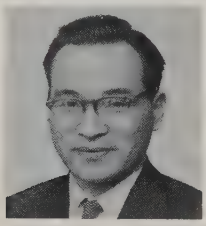
HENRY JON STONIE, B.D. Born Lawrence, Mass., October 1, 1931. Northeastern University. Field work: Brighton Avenue Baptist Church; First Baptist Church, Natick, Mass. Present job: Instructor in Social Sciences, Emerson College; Ph.D. Candidate in Sociology, Boston University. Permanent address: 57 Sunset Ave., Lawrence, Mass. Thesis: "The Minister in Industry."

FREDERICK ROBERT STRASBURG, B.D. Born Springfield, Mass., November 13, 1925. Oberlin College; Boston University. Field work: Director of Student Work, Chestnut Street Congregational Church, Worcester, Mass.; Assistant Minister, First Congregational Church, Chelsea, Mass. Student offices and organizations: President of Junior Class. Present job: Assistant Minister, South Congregational Church, Springfield, Mass. Permanent address: 141 Maple Street, Springfield, Mass.

RICHARD BUEHL SUTTER, S.T.M. Born Columbus, Ohio, April 23, 1930. Capital University; The Evangelical Lutheran Seminary. Field work: Trinity Lutheran Church, Pawtucket, R.I.; Salem Lutheran Church, Detroit, Mich. Permanent address: 505 South Parkview, Columbus 9, Ohio. Thesis: "Directive and Non-Directive Counseling as Methods for Pastoral Counseling."

MASARU TAKAHASHI, B.D. Born Obi, Miyazaki-ken, Japan, February 14, 1923. Doshisha University Theological School. Present job: Clergyman in United Church of Christ in Japan. Permanent address: 2430, Haraichi, Annaka, Usuigun, Gumma-ken, Japan. Thesis: "The Idea of Time in the Old Testament."

ALVA MELBOURNE TAYLOR, B.D. Born Huron, S.D., June 12, 1922. Yankton College; Huron College. Field work: Minister of First Congregational Church, Pelham, N.H. Present job: Minister of First Congregational Church Pelham, N.H. Permanent address: Huron, S.D.



CHARLES JAMES TAYLOR, S.T.M. Born Summerside, P.E.I., Canada, November 27, 1917. Acadia University; Acadia School of Theology. Present job: Chaplain, Acadia University. Permanent address: Acadia University, Wolfville, N.S., Canada. Thesis: "Death and Dying."

HELEN ELIZABETH TERKELSEN, B.D. and S.T.M. Born Boston, Mass., December 28, 1907. Simmons College. Field work: Superintendent, Junior Department, Auburndale Congregational Church; Field Worker for Vacation Church Schools, N.H. Congregational Christian Conference. Student offices and organizations: Co-Chairman of Hill Christian Outreach Committee; Chairman, All-school Retreat. Permanent address: 132 Rand Terrace, Auburndale, Mass. Thesis: "An Investigation into the Relationship between the Problems of Student Chaplains and the Quality of Their Visits."

GEORGE FREDERICK TILLETT, B.D. Born Boston, Mass., January 15, 1928. Salem State Teachers College. Field work: Student Pastor, First Congregational Church, Upton, Mass. Present job: Pastor, First Congregational Church, Upton, Mass. Permanent address: Main Street, West Upton, Mass.

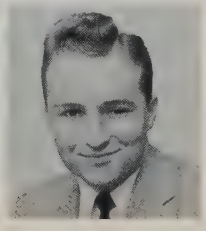
GEORGE JAMISON WAGGONER, B.D. Born Jacksonville, Fla., July 17, 1931. Tennessee Temple College; Northern Baptist Theological Seminary. Field work: Youth Minister, Grace Baptist Church, Somerville, Mass. Present job: Director of Youth Work, Asylum Hill Congregational Church, Hartford, Conn. Permanent address: 1792 Orlando Circle, Jacksonville 7, Fla.

JOSEPH REED WASHINGTON, JR., B.D. Born Iowa City, Iowa, October 30, 1930. University of Wisconsin. Field work: First Baptist Church in Woburn, Mass.; Newfield Methodist and West Newfield Congregational Church, Maine. Student offices and organizations: President of Middler Class. Present job: Pastor, Newfield Methodist and West Newfield Congregational Churches, Maine. Permanent address: 1348 East Wilson St., Madison, Wis. Thesis: "Segregation, Integration and Christian Fellowship."

CLARENCE ELMORE WHITWER, B.D. Born Liberty, Mo., March 11, 1932. Drury College. Field work: Minister to Youth, North Street Union Congregational Church, Medford Hillside, Mass. Student offices and organizations: Secretary, Middler class; President, senior class; Co-chairman of interseminary committee; editor, Hillview. Present job: Union Congregational Church, Hallam, Neb. Permanent address: 222 S. Brown, Pierce, Neb. Thesis: "A Proposed Program of Church and Family Cooperation in the One-Minister Church.'

JONATHAN VANCE WILLIAMS, JR., B.D. Born Brunswick, Me., July 12, 1931. University of Maine. Field work: Ashland Federated Church, Ashland, Mass., Youth worker; State Street Congregational Church, Portland, Me., Youth Worker; Newton Highlands Congregational Church, Newton Highlands, Mass., Student assistant. Present job: Minister, North Vassalboro Baptist Church, North Vassalboro, Me.; Associate Minister, First Baptist Church, Waterville, Me. Permanent address: 104 Main Street, North Vassalboro, Me.

JOANNE KERLEE WILLIAMS, M.R.E. Born Butte, Mont., April 3, 1931. Linfield College. Field work: Ashland Federated Church, Ashland, Mass., Youth worker; State Street Congregational Church, Portland, Me., Youth worker; Newton Highlands Congregational Church, Newton Highlands, Mass., Advisor in Christian Education. Permanent address: 104 Main St., North Vassalboro, Me. Thesis: "The New Trend in Church Camping."



STANLEY YORK, B.D. Born Milwaukee, Wis., August 29, 1931. Beloit College. Field work: Youth Director, Evangelical Congregational Church, Westboro, Mass.; Pastor, Union Congregational Church, York Beach, Maine. Present job: Pastor, Union Congregational Church, York Beach, Maine. Permanent address: Box 311, York Beach, Maine.

DON ABRAM YOST, B.D. Born Elyria, Ohio, February 15, 1917. University of Alabama; Ohio Wesleyan University; Ohio State University. Field work: Assistant to Minister, First Congregational Church, Swampscott, Mass.; Tenor Soloist, Trinity Episcopal Church, Newton Centre; Student Assistant, Trinity Episcopal Church, Newton Centre; Choir, Emmanuel Church, Boston. Present job: Pastor of Mendon Baptist Church, Mendon, Mass. Permanent address: Elm Street, Mendon, Mass.

CLASS SPEAKERS

Representing their respective classes as speakers at the annual Alumni Luncheon are (left to right) for the graduating class, James Alexander; for the 10-year class, Rev. Robert J. Williams; for the 25-year class, Rev. Arthur S. Wheelock; for the 40-year class, Rev. H. Glenn Payne; for the 50-year class, Dr. Ferdinand F. Peterson.

Scholastic Honors, 1956-1957

The Committee on Scholarship Awards of the Faculty voted the following Honor Scholarship awards based on academic work:

Junior Class: First honors: Richard Rush (Andover), Robert M. Hall (Newton). Second honors: Carl Schultz (Andover), Nancy Attaway (Newton).

Middle Class: First honors: George Allen (Andover), Blair Benner (Newton). Second honors: Stephen Evans (Andover), John Cross (Newton).

Senior Class: First honors: Jerome Stone (Andover), Anne Forrest (Newton). Second honors: Stuart Brush (Andover), Betty Gardner (Newton).

M.R.E. Students: Senior first honors: Helen Allen; Junior first honors: Rebecca Herrick.

MASSACHUSETTS BIBLE SOCIETY AWARDS

Each year the Massachusetts Bible Society, through its Executive Secretary, Dr. Robert Wood Coe, gives Andover Newton three Bibles for the purpose of encouraging students in effective public reading of the Scriptures.

On May 9 Dr. Edmund H. Linn presented this year's gift editions of the Revised Standard Version to the following:

Junior Class: Ernest Woodworth, Jr.

Middle Class: George Gay, Jr.

Senior Class: Donald Dunlap

ALBERT E. TEE MEMORIAL SERMON

On May 1 Lawrence E. Tee, '45, awarded the $25 Albert E. Tee Memorial prize for the best sermon based on a character or an episode in Church History, to James C. Martin of the Middle Class.

Graduates proceed to Commencement Exercises.

IN ATTENDANCE AT ALUMNI LUNCHEON

Included in this year's graduating class was the Rev. Ronald A. Noble of St. John, New Brunswick, Canada, who, together with his family attended the Alumni Luncheon.

THE ANDOVER NEWTON ALUMNI ASSOCIATION

John A. Martin, A'37, *President*
E. Spencer Parsons, N'44, *Vice-President*
Albert R. Phillips, N'37, *Clerk*
Richard D. Pierce, A'38, *Treasurer*

Board of Directors: Henry Oxnard, A'94; J. Kenneth Clinton A'40; Nathanael M. Guptill A'43; James P. Berkeley N'08; John H. Scammon N'30; Harold C. Bonell N'34.

Nominating Committee: George Cary A'12; Robert J. MacLeod A'45; Daniel Leavitt A'52; Alexander Henderson N'18; Albert R. Phillips N'37; Joseph E. O'Donnell N'53.

Honorary President: Dean Emeritus Vaughan Dabney A'14.

DR. BAILLIE COMMENCEMENT SPEAKER
President Gezork (left) and Dean Pearson (right) with Dr. John Baillie of Edinburgh, Scotland (center).